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The Oldest and Newest Thought in the Line of Progress.

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"Nature is Unity in diversity of manifestation, one stupendous whole, animated by the breath of life."

—HUMBOLT

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The Stellar Ray

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VOL. XXXI.

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THE GREAT QUESTION

"Some are born to honor, and others to dishonor ; some to wealth and others to want ; some in the midst of crime, ignorance and sorrow, others environed in happy condittons.

When and where is the law of compensation applied to equalize these conditions, or why should these things be ?" H. C. H.

Answered in

SCIENCE AND KEY OF LIFE PLANETARY INFLUENCES

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HENRY CLAY HODGES

A twentieth century work of vital importance, wherein is given a solution of the Problems of Life

EDITORIALS

The Antiquity of Astrology

H. C. HODGES.



HE time is fast approaching when the ancient science of Astrology will reach the understanding of all persons endowed with an active inquiring mind.

Owing to the magnitude of the subject, a great amount of time and labor is required to reduce a metaphysical science into terms of natural philosophy. It is our desire, however, to reach the multitude of earnest and thinking searchers after truth, whose numbers are steadily increasing, and especially among those who wish to have some practical demonstration of the fact that a wise ruler is behind all manifestation of life, guiding and influencing humanity toward perfection, the so-called millenium, in which perfection is the goal.

In fact the day is past for writing a defense for this science, as no amount of argument will convince the sceptic who is either too perverse, or too indolent, to investigate a science which explains a law that governs all things in the universe. The best test that may be applied to all subjects where first hand knowledge is required is experience and reason. Thought and experience are the basis upon which this science is founded, and the ripened fruit of many years' toil and practice are offered to those who are sufficiently thirsty for the knowledge that it brings to mankind.

An investigation into ancient history, will demonstrate that Astrology is the most ancient of all sciences, and its history can be traced so far into the past that it may seem a hopeless task to actually discover when and where this science had its origin. In truth it is as old as man—as old as the universe itself, for it began with it.

From Babylonia and the Chaldeans we find a belief in astrology spreading throughout the whole world. Once the religion of a great and mighty race, it taught its people wisely, lifting their aspirations by faith and knowledge, as well as reverence, through the media of the planetary influences to the Supreme One and universal spirit, the Logos of the solar system.

Since the days of the Chaldeans, whose wisdom, by the expansion of their consciousness, could reach the shining Ones, the Star of Astrology seems to have waned, and for the multitude, to have entirely disappeared; its re-discovery, so to speak, is due to the spiritual activity that is again reviving the wisdom taught by the wise teachers of a past age, and that mystic planet Urania is beginning to manifest its effect upon

the minds of men. We desire to see this bright Star of Astrology continue to rise and shine in all the splendor of its beneficent glory.

Berosus, the Chaldean priest, to whom a statue with a gilt tongue was erected at Athens, translated the illumination of Bel, an early Babylonian work, and introduced astrology into Greece. The Greeks held the old traditions for a time, but it gradually became more an art than a science with the majority, and had so far waned that little of it can be found there. It was left for the Romans to finally destroy the little life that was left in it as an exoteric study, but in spite of governmental opposition it flourished in the early days of the Roman Empire, though in a very corrupted form.

There is ever an onward, upward tendency inherent in the soul of man; once the balance is found, the way to knowledge becomes clearer. Astronomy gives a knowledge of the celestial bodies, their magnitude, motions, distances, eclipses, weight, size, order, etc., also takes us beyond the solar system far away into space, amid the fixed stars, which we recognize to be the central Suns of countless other solar systems. The universe contains an infinite number of these solar systems, and when we realize this, the vision must widen and our minds expand as our souls become filled with wonder and reverence for that great supreme and divine power, that is the primary cause of all things in space.

But no amount of speculation concerning other solar systems can reveal the true state of things in the broad expanse of the heavens. It therefore becomes more profitable to us at our present stage to confine our attention to this solar system of which we are a part.

With all due respect to the modern exponents of the science, we must admit that the present teachings have been mixed with too many terms and definitions, a system from which no comparison can be drawn, when considering the methods of Astrological practice, taught by the ancient wise men of the East.

The discoveries of the Egyptologists prove that the Egyptians had no claim to the invention of this science, for they were taught by the Chaldean priests, who believed that an affinity existed between the stars and the souls of men; that the ethereal essence is divine; that the souls of men are taken from this reservoir to finally become infinity with the All Infinite. With them, the soul was a spark taken from the stellar essence.

This belief was taught by Zoroaster, Pythagoras, and many others in their age. When we come to consider that the science of Astrology was the beginning of most that we hold valuable in literature, art and science, and know that the constellations were our first pictures, also that astronomy, and, to a certain extent, mathematics, sprang from Chaldean Astrology, we may better form a conception of its great value to

humanity and wonder not at its survival amidst the fall of nations and decline of mighty races.

The truth can never be destroyed, and when we recognize in Astrology the law of the Supreme Ruler of our solar system, we need some courage to say nothing of mental ability, before we begin the task of learning the harmony of that law; and yet the same energy that is expended in seeking to refute it, if turned in the direction of learning its first principles, would unbar the gate that leads to an understanding of the science; and since those glorious days of wise Chaldea, an attempt is being made to place before the world the true system of the universe.

Blessings in Disguise



HE remark is often made that one has a good or bad horoscope, good or bad directions. Now let us consider what is meant by these expressions, and from what standpoint the natal chart is being considered at the time, whether from the external or personal plane (the world's standard), or from the esoteric or individual side, in which life of the ego, seeking its experience through its personality, is depicted in its natal chart.

Let us take a typical case to illustrate practically what is meant by the foregoing statement. For instance, we find Saturn posited in the second house, afflicting the ruler of the nativity. This, we say, is a bad aspect for money or possessions. We would say that the native will never be opulent, there will be difficulty in gaining financial success, labor to acquire position in life. All this is true, and measured by external reasoning alone it is very unfavorable; but let us investigate the subject more closely and see what this denial of finance means. The earnest, sincere student of life to whom sorrows, joys and opportunities mean more than worldly aggrandizement, will note that Saturn, afflicted in the house of intellect, means a slow mind, limited mental capacity, and realizes that this very absence of means, if a punishment on the earth plane, is yet a blessing in disguise; because, considered from the higher vantage ground, this very lack of wealth, this very struggle for income, will develop intellectual capacity, growth of mind by thought and experience, the mind thus evolving more rapidly. In this case luxury and wealth would cause stagnation, for there would be no incentive from without to stir the mind to action from within. Then a so-called evil is from the inner standpoint a quickener of evolution, growth on exercise being a law of nature. For the nature of evolution is the unfoldment

of the possibilities from within, quickened by opportunities from without; and to the student who seeks the secret of nature, who has realized to some extent what the Delphic oracle meant by "Man, know thyself," the horoscope is a means of self-knowledge; but he looks at the inner significance of the figure, as well as the external expression, and tries to fathom the condition of the life that is working within the form, rather than what he can personally gain by his figure of birth. The question he asks is not so much, "Have I a good Horoscope for wealth, position, marriage, fame?" etc., but "Have I a good Horoscope as far as character and mind and morality are concerned?" For he knows that character is destiny, and the science of astrology proves in a very literal and practical sense the teachings of old "Seek ye first the kingdom of heaven, and all things will be added unto you." If the moral character is flawless, it will be felt in the world of men. Responsibility and, as a necessity, corollary position will be attained, if the quality of love in the natal chart is untinged with Saturnine selfishness or martial passion, then by that attractive force within, friends will come to give aid, and benefits will follow. So will become powerful, selfish desire not limiting the force, then this ability to lead and direct is recognized, and leadership and authority is yours by birthright, and opportunity comes.

We must realize that we are all gods in the making, and that each natal chart is an unfolding of the past, and today we are making by our thoughts our future condition, and when humanity awakens to the fact that self is conditioned by self, and that they are the makers of their own destiny, evolution will make rapid strides forward. Then, as an aid to self-knowledge, a man will look at his horoscope, and scan with an unerring eye his weaknesses, deficiencies and disabilities, and take himself in hand.

Reduced Terms of Imprisonment

H. C. HODGES.



WISE system of discipline in operation in prisons, one that would embody educational reform, with its restrictive justice, would greatly reduce the length of terms of imprisonment and their consequent burden to the state.

Under the present system, there are confined in our prisons today thousands of human beings who have long ago expiated their crimes; those who are now incapable of injury to others and who would, if liberated, be useful citizens. There are those who have risen superior

to the degradation of their environment, have educated themselves (with what incentive one might well wonder), and those who committed crimes under provocations long since removed, or upon an impulse which in time of war would be termed noble! Should our prisons retain this class of humanity? We answer, in the pure light of reason, No! There should be a way provided by which such cases may be proved and then be reinstated among their fellows, with opportunities open before them.

What a privilege for a great nation to exercise its power to redeem its unfortunates from error and shame and to place their feet in the paths of usefulness and happiness.

Under the present system, after the sentence of guilt is pronounced, nothing is considered but to enforce the prescribed term of punishment upon the victim. Young and old, first offenders and hardened habitués of crime are treated alike; no incentive given nor opportunity offered except if a meek, unretaliating spirit of submission to the conditions imposed be maintained the sentence may be shortened. But the same fate stands waiting at the prison gates for all as they pass out into freedom.

Freedom? Yes, a freedom that forces them with the relentless hand of scorn and distrust out of the road to a better life and crushes the hopes of a useful, happy future outside of prison walls.

Governments are responsible for the condition of their subjects; if their methods do not improve their condition there is something wrong with their methods.

Centuries of experience have shown that the present system of dealing with the criminal classes lacks the great principle of reform or there would be less crime instead of more. The degenerates would be disappearing instead of multiplying with each succeeding generation.

A Government should not only be held responsible for the safe custody of the evil-doer, but for his regeneration. He should be given instruction, occupation and strong incentives to good citizenship. Each individual case should be dealt with according to its necessities, and it would indeed be an exceptional one that did not respond to such a spirit of wise restraint and benignant provision against future error—in place of a spirit of vengeance upon the wrong-doer. Let a nation teach the criminal that his country is his fatherland, that it needs his good citizenship, that it prohibits him from injury to himself and others, that the law-abiding citizen has a powerful influence back of him, co-operating with him for his benefit, and then prove it by helps to this end. Let prison houses become schools of patriotism and good citizenship, inspiring these qualities of mind instead of fostering vengeance and breeding crime. The thought currents enveloping prisons are more pestilential than the stagnant pools that poison the air above them. Both need the cleansing power of activity—wisely directed and purity will follow.

Lack of Common Sense in Religion



OOD common sense" is an inherent quality of judgment, the product of experience and reason. As mankind learns to imbue its religions with this admirable quality, rapid advancement will be made toward the millennial day.

Common sense calls for religions that yield practical results that shall ultimately supplant superstition and fear. All so-called religious beliefs, father much that lacks good common sense.

In line with this subject, we call your attention to the following historical events in their relation to a religious superstition that is, no doubt, fast dying out as experience proves its fallacy and reason accepts the fact.

We believe that the Roman Catholic Church, notwithstanding its many misconceptions, is on the great highway to broader concepts of life and the majesty of the laws that govern all creation and its creatures.

Under the title "A blessing to be Dreaded," the following tabulation appeared in the September number of "Reason," Los Angeles, California.

"A BLESSING TO BE DREADED."

The Spanish Armada received the blessing of Pope Sextus V., yet it was destroyed as much by the wrath of heaven as by the efforts of Howard, Drake, Hawkins and Frobisher. Further back the Crusaders were blessed by Clement III., yet the king, Richard I., was manacled and cast into a foreign dungeon and his subjects did not know what had become of him. At last his place of detention became known in England through Blondin, the troubadour, and his subjects had to pay one hundred and fifty thousand pounds for the ransom of their sovereign."

"The Crusaders had to come to terms with the Saracens, and the Holy Land still remains in possession of the infidel. The Archbishop of Peru was blessed by the Pope, and he died of poison forty-three days afterwards. The Republic of Columbia was blessed by the Pope, and it is said to be "the most distressful country that ever yet was seen." The college of the Sisters of Charity in New York was blessed by the Pope, and it was burned down three weeks later. Prince Rudolph of Austria was blessed by the Pope, and he committed suicide a few days afterwards. Queen Mercedes of Spain was blessed by the Pope, and only survived the benediction three days."

"Alphonso XII., received the Pope's blessing and died in the spring-time of his life. In 1860 the Pope bestowed his special blessing on Francis II., King of Naples, and three months later the mere presence of Garibaldi in the city caused it to fall and the king to be exiled subsequently. In 1866 the Pope sent his blessing, together with the Golden Rose to Queen Isabella II., of Spain, which was followed by many in-

surrections and military rebellions, culminating in the loss of the Spanish throne to the Queen and her family."

"In 1870, before the Franco-German war, the Pope's blessing was given to Napoleon III., or rather to his Empress Eugenie, who subsequently termed the great conflict between France and Germany "her own war." Hostilities soon broke out, which were followed by the early and tragic death of the Emperor. General Boulanger obtained the Pope's special blessing, but in less than three months he was compelled to take refuge in Germany, and subsequently he committed suicide."

The Emperor Maximilian, the brother of Francis Joseph of Austria, obtained the Pope's blessing for himself and wife and in 1867, three years later, his entrance into Mexico was followed by his utter failure to establish a permanent Government, his capture at Quarritaro, his sentence of death by court martial, and his execution; while the unfortunate Empress Charlotte, daughter of King Leopold of Belgium, completely lost her reason."

"In 1870 the Pope sent his blessing to the Sisters of Charity who were starting for South America, and a fortnight after this the ship sank and not one of them escaped being drowned."

Don Pedro, Emperor of Brazil, obtained the Pope's blessing for himself and the Empress; three days after receiving it the Empress had a fall from her horse and had her leg broken, and two months later the conspiracy of Don Francisco deprived the Emperor of his throne."

"The celebrated parliamentary orator, Windthorst, died a few months after receiving from the Pope his blessing and the Order of Jesus Christ. Carnot, President of the French Republic, was assassinated shortly after Madame Carnot had obtained the Pope's blessing and the Golden Rose."


"The defeat of Spain and the destruction of her fleet in the Spanish-American war followed close upon the bestowal of the Pope's blessing upon the Queen Regent, upon the young King, and upon the soldiers sent to Cuba. While the announcement of the Pope's blessing on the charity bazaar in Jean Gafon Street, in Paris in 1887, was being circulated in the city, the fire by which it was consumed broke out, and 150 persons perished."

"The Empress Elizabeth of Austria, soon after receiving the Pope's blessing and the Golden Rose from Leo XIII., was fatally stabbed by Lucheni. The Archduchess Stephanie, widow of Prince Rudolph of Austria, on her marriage with Count de Lonyay, went to Rome for the special purpose of obtaining the Pope's blessing, and a few days after it was granted the castle chosen for the newly wedded couple's future residence was destroyed by fire. Mrs. Wm. T. Sherman died shortly after receiving the Golden Rose from the Pope as a special mark of favor for her services to the Church."

"The Pope cursed Italy as he had cursed England, and he excommunicated King Humbert for his having made Rome the capital of his kingdom; since then Italy has risen from being a mere cipher among the nations to be a voice and a power in the councils of Europe. He also cursed Germany, which has since become one of the greatest continental powers. When near her accouchement, the Empress of Brazil requested the interposition of the Pope and his blessing on her child, which were granted, and were followed by the child being born deformed."

"The Archbishop of Damascus in August, 1895, when addressing the Spanish troops who were about to start for Cuba, declared that the Pope was a new Moses, and that he had raised his hands to heaven and prayed for victory; with what result is well known."

Supernormal Faculties of the Human Mind

T has been demonstrated that in different sections of the human brain are the dynamos of the power of locomotion, of speech and memory, that if these portions of the brain become injured or are removed, their respective faculties are correspondingly affected.

Furthermore, there are myriads of brain cells that are not in use. Neither food scientists nor physiculturists have devised any system of nourishment or exercise which will arouse these dormant cells, nor is it generally known what powers lie enfolded within them.

Advanced psycho-physiologists, however, do know this fact, viz.: When the blood is thoroughly oxygenized through proper respiration and magnetized by certain thought currents, so-called supernormal faculties gradually develop and to a marvelous degree.

It is known that rhythmic breathing accompanied by constructive thought movements will awaken forces heretofore not known to exist within the human organism, or the practice will cause the normal faculties to become permeated with psychic power. For example, there will appear what we will call the faculty of Health. The student may not be able to define how it is, but his health will improve. He will not give the matter much thought, but he will seem to have the instinct of health-building and health preservation and will become cheerful and courageous. Gradually, too, will appear what may be termed the "nack" to succeed. The judgment improves; what was once drudgery or difficult to perform is easily and pleasantly accomplished; things "move his way."

He cannot explain how it is, but where "once he was blind now he sees," opportunities opening around him.

With this expansion of power comes gentleness and patience, a toleration of error and weakness in others, together with a mellowing of all former virulent thoughts and the beautiful harmonizing faculty of brotherly love evolves, imbuing the mind with a wisdom that attracts his fellows to him for council. He will not know how it is so, but his advice will be sought, the world will have need of him, and through his activities he will grow masterful and yet be gentle and helpful.

Someone asks, "Do you mean to say that all of this may result from the practice of rhythmic breathing and certain thought movements? I know those who are healthy, successful and kind who do not use such methods.

We have not stated that so must all higher life be unfolded, but that the practice has been the means of awakening the higher faculties whenever the desire has been earnest, the mind open, the purpose sincere and the application faithful. Never known to fail any more than sunshine and dew fail in their part in the unfolding of the rose.

Try for yourself, doubtful reader, but first disabuse your mind of all scoffing prejudice, relax the tension of distrust, and breathe deep several times each day, saying mentally I am breathing Godlike health. Then vary the thought movement to Godlike wisdom, then to Godlike power. According to your faith shall you receive, but your faith will grow and an increase of supply will follow.

The Planet Saturn



THE Planet Saturn is nearly one thousand times larger than the earth, and takes twenty-nine years one hundred and eighty days to go through the Zodiacal signs, his diameter being to the earth as nine thousand nine hundred and eighty-seven thousandths are to one.

The influence of this planet is decidedly evil and is termed the greater evil, for under his evil influences much misery is brought to earth. However, his influence is necessary in order to teach the lessons that each soul is to learn.

His influence brings lingering sickness and blows, falls and bruises, when posited in the higher heavens at birth, causes loss of reputation and general failure, and if he be in the opposite direction, or in the ascendant, his effects are malefic; although his evil effects may be overcome if he be in good aspect to a benefic planet, for instance, one hundred and twen-

ty degrees from Jupiter. Persons born subject to Saturn's influence are liable to chronic diseases and mental infirmities. They are reserved in disposition, faithful in friendship, and bitter in their enmities. The native is secretive in all his movements, also slow in motion.

Saturn's color is ashen grey.

This Planet is in sympathy with the moon and accentuates all the moon's diseases, which are those arising from melancholy, colds and depression; produces consumption, slow, lingering disease, atrophy, palsy, dropsy, leprosy, severe catarrh and acute nervous diseases.

Saturn governs the bones, joints and spleen. The ears are also governed by Saturn, and when afflicted in Aries deafness is generally the result.

In the Planet Saturn is to be found the principle of crystalization and limitation, also deprivation, selfishness, endurance and contemplation.

The therapeutic properties of Saturn are as follows: Sedative, astringent, styptic, refringent, etc.

The drugs coming under the rule of Saturn are composed of the following: Lead, aconite, hydrocy, anic acid, helleborus, hyascyamus, sage, belladonna, antimony, conium, rhus toxic, dendron, symphytum woorara, resin, Indian hemp, verbasum, etc., those drugs of a slow poisonous nature, of an acid taste.

The metal ruled by Saturn is lead. The animals are those of nocturnal nature, those burrowing in the ground, the mole, the skunk, etc. The goat also comes under Saturn.

The weather is bitter cold, stormy and blighting in effect.

The Sun in The Signs and Houses

(Continued)



HE influence of the Sun in the sign Scorpio, or the eighth house, from 23rd of October to the 21st of November, increases the vitality, but if the horoscope shows affliction, there is liability to early and sudden death, of the nature of Mars and Scorpio. A death often occurs in the family, or those closely associated, near the birth of the native. The position is unfavorable for parents, especially the father, also for the husband. In a female horoscope it may cause death or estrangement from them; it gives

children but threatens the death of one, especially a son; inclines to extravagance; gives firmness, determination and obstinacy.

The native resists all outside influences and changes that do not originate with himself, has much pride and self-confidence, with energy and activity; is often passionate, with strong temper. This influence shows contradictory influences of good and bad, rise and fall, which will be found in different horoscopes according to the aspects, sometimes in the same horoscope at different times; he may follow some plebeian or unpopular occupation and rise considerably therein; or vice versa. In some way the apparent contradiction will work its effect.

The Sun in Sagittarius, or ninth house, from 22nd of November to 20th of December, shows generous, judicial, impartial nature, naturally religious and sincere, intuitive, mystical, original in his work; is honest and sincere in opinions; restless in mind and body; is enthusiastic; will follow more than one occupation or pursuit at a time. The position is good for health and the birth of sons, travelling, voyaging and changing of residence. It strengthens intuition and may exist with genius.

With the Sun in Capricorn, or tenth house, from the 21st of December to the 18th of January, the native is ambitious, aspiring, desirous of power and fame, well fitted for leading and commanding; sooner or later he occupies some position of importance; has few confidants or intimate friends; is thoughtful, subtle, serious and reserved; may be wanting in buoyancy and hope; Mars more prominent in the figure may modify his nature. He makes a better master than servant. The position is not good for health and longevity. It is also unfavorable for marriage and threatens the death of children.

With the Sun in Aquarius, or eleventh house, from 19th of January to the 17th of February, the native is popular, sociable, makes friends readily; is democratic and broad-minded, though cautious; leads a more or less public life; is interested in educational or public affairs or popular movements for the benefit of many, and will follow some more or less intellectual pursuit; is patient, skillful, humane, intelligent, and may rise considerably above the sphere of birth; is original and self reliant, and benefits largely through his many friends. It is necessary for him to have his own way in his work, as he is independent and dislikes control. He is apt to join some party, association, society, club or community or movement, bringing many to join with him in a common cause. The position is slightly unfavorable for the father. It favors the birth of sons, but brings trouble with one of them. It is slightly unfavorable to the husband, in a female horoscope, and often causes some trouble in married life, or love matters; not good for vitality or longevity, unless contradicted by aspects or mundane position.

The Sun in Pisces, or twelfth house, from February 18th to March 21st, gives a restless, changeable disposition, too retiring, not sufficiently

selfreliant; the native is either quiet or unambitious, or if he essays great things of importance either does not gain them or does not retain them. He may be upheld in position by the influence of others, or by association with them. There is lack of self initiative, and he is greatly influenced by persons and circumstances. It points out occupations of plebeian nature, or which do not entail prominence as well as the natural occupations of this sign and house.

There may be at some time in life much unpopularity or hostility shown to the native, or he will have moments of considerable anxiety or depression. It threatens many obstacles and misfortunes in life. He is sociable and good humored, but easily influenced by others; is generally sincere and religious, but may change religion and occupation; is slightly unfavorable for vitality; a child is likely to die or prove sickly or unfortunate; there may be gain by marriage, legacy or partnership. These children must cultivate hope and cheerfulness.

Psychic Research

SPIRITUALISM IS A MISUSED PHRASE.

Bishop Williams.

"In ages past men believed explicitly in unseen spiritual existence. Not an age, not a people, particularly not a religion can be found which is not more or less pervaded by that belief. For us modern science has dispelled the vision, and in the place of nymphs and dryads and gods we see only dead matter and unformed force and law.

"Yet, are we so much wiser than the ancients after all? May not the fresh, clear, intuitive insight of the childhood of the race have to instruct its purblind age? And I am not sure but that science itself is gradually bringing us back to something like

that old vision, only with larger and more splendid horizons. For science is telling us more and more that all matter may be but a manifestation of force; and all force may be but some form of will; and law is simply will acting in orderly ways; and that therefore behind all this apparently dead mass of matter and force and law is, or may be, intelligence and thought and that there it is all mind and heart.

Some day we may wake up from our nightmare of faithlessness to find in every phenomenon and process of the visible universe some intelligent agency whose business it is to carry out the wise and loving purpose of the Creator and Ruler and Father of it all. Theosophy has its teachings about the Angels or Beings that pre-

side over the great laws and forces of nature, and it sometimes seems as if they were the goal towards which our science is working its slow and certain way.

"But it is not an age that is much in the habit of believing anything beyond the touch of the scalpel or the analysis of the crucible. The gates of sense have been thrown open so widely and such floods of light have poured in on things physical and material in this country that our inner sight is dazzled and blinded, and consequently we have largely lost our spiritual vision. The doctrine of the spiritual world, with its besetting unseen presences, has lost both dignity and reality to most thoughtful people, by misrepresentation and misinterpretation.

"Many ecclesiastics today insist on

considering as absolutely essential to the Christian faith in this matter a mass of inconsequential, unknowable details, borrowed partly from the childish legends of old rabbinical legends and partly from the royal imagination of Milton, such as the rebellion and fall of certain angels, and the names and orders of celestial hierarchies, and so on. Against such positive assertion and assumption of unknowable and impractical fancies the healthy common sense of the average man revolts. It has been largely because of modern spiritism, falsely called spiritualism, with its rappings and table-tippings, whereby absurd and meaningless messages have been sent, that the thinking people of this age have so generally rejected this belief in a spiritual world, with its unseen helpers and hinderers of our moral welfare."

ELECTRICITY, THE MOST POWERFUL AND USEFUL FACTOR IN CIVILIZATION.

By Ella Wheeler Wilcox.

"No less authority in electrical science than Thomas Edison is reported to have said, 'If electricity is a substance or fluid of any kind, I have not been able to find, see, weigh or in any manner sense it.' Electricians, and students of physics generally, are more and more inclined to the belief that there is no such thing as electricity. The phenomenon known as electricity may be likened to an echo. The impact of air waves, caused by the explosion of powder against trees, houses or rocks, causes

a disturbance in the aerial elements that produces sound. Sound is a rate of motion. It is claimed by some of the advanced thinkers that there is a rate of motion that will always cause the effect known as electricity." —News Item.

One hundred years ago all the men of science would have pronounced the prophet of electricity a madman, a fool or a crank.

This invisible, unfindable, unweighable force is, nevertheless, today the most powerful, the most useful, the most important factor in modern civilization. It illuminates the darkness, without the inconvenience of nauseating gas, the annoying and uncertain match, or disagreeable and mal-odorous oil. It sends vehicles along the

track without the assistance of weary and suffering horses or sooty and suffocating coal fires.

It drives engines, it cooks food, it heats irons.

It cures physical maladies, and restores lost vitality to the system. It sends searchlights far out at sea, and locates the safe harbor for the confused mariner.

It speeds the wireless message to its destination hundreds of miles away.

We are becoming accustomed to its miracles, for miracles they would surely seem to our ancestors were they to return to earth today.

And now, why should any man of common sense, and good reason, in face of all these facts dare scoff at the advanced thinkers and clever seers who say there are still finer, more intangible forces in the universe which promise still more remarkable powers of usefulness to man than electricity.

The wireless message has become a fact, and a factor in the business world.

But the wireless message must have its machinery for sending and receiving.

Why does it seem improbable that a finer and more subtle essence will be discovered by and by, which will enable the world to send messages, to light the darkness, and to heal the sick, without the use of any mechanism of electricity? Indeed, why question that many people in this age already know the existence of this force, and that it is already in use?

A little research, carefully and respectfully given, will prove that in every age, as far back as history will take you, there were wise men who knew of this spiritual force and employed it.

The ancient seers of India called it

Akasa. They said everything which exists is a form of Akasa. Coal is one form; gas, a finer form of it; electricity, a still finer; but the mind of man is Akasa in a yet more subtle shape, and the next higher and finer is the mind of God. So, God, the Creator Himself, is Akasa, and we are all a part of it—Him.

Keep that thought in mind—fill yourself with it—and there is nothing you cannot do to better and brighten your own life and the life of the race.

Awake every morning with a prayer of gratitude on your lips. Say, "I am Akasa, the divine staff of God and His universe! I am a power for good, for usefulness, for health, for success!"

Say it over and over, no matter how depressing your conditions, how dark your outlook, how full of pain your body, how empty your purse.

Persisting in the assertion will bring its results.

If you begin to think it ridiculous, absurd, unreasonable and foolish to make these assertions, just recollect how your ancestors scoffed at the idea of the telegraph, the cable, the telephone.

Cyrus Field was made the butt of cruel jest for years, by the most brilliant men of the day, because he believed a cable across the ocean could be laid under water. But he persisted in using the "Akasa" of his mind in this thought, and we know what resulted.

If you persist in using the Akasa of your mind in thoughts of love, usefulness, health and success, all these things will come to you. You shall have your heart's desire if you want it enough to bring it to you. It is all in your own power!

Added to your assertions, live them.

If you are made of the Akasa of God (and you are), do not overload your system with food; do not poison it with drugs; do not deaden it with narcotics!

Eat simply, and only what you need to supply vital force and strength. "Eat to live, but do not live to eat!"

Breathe deeply—fill your body with fresh air many times a day.

Stand erect, as if you intended to look God in the face. Sleep with open windows.

If you do all this, you will be what you will to be, in spite of circumstances, environment and obstacles. For you are greater than all!

I. BLESS GOD FOR DEATH.

Some day we shall reach the point where, for us, the next thing will be a step into the invisible. So simple, yet so great a thing! In that hour we shall have nothing to do, but everything to experience. Nature will take us by the hand and lead us through the great portal. She will deal with us, be sure, as gently as when she brought us, a little child, into this world—where she brought us into the centre of a home, into a circle of those who loved us. We like that saying of old Walton in his life of Donne "In the last hour of his last day, as his body melted down and vapoured into spirit." Dying should be our last best act of faith. It calls for faith, but the faith has such good reasons. We have experienced too much of God's goodness in this life to anticipate aught else in any other. Said Kant once in his later days to a circle of friends: Gentlemen, I do not fear to die. I assure you, as in the presence

of God, that if, on this very night, suddenly, the summons to death were to reach me, I should hear it with calmness, should raise my hands to heaven and say, "Blessed Be God!" Why not? We bless God for our life, which is His gift. Shall we not also bless Him for death, which, to be sure, is no lesser gift?—J. B., in "The Christian World."

WE GET WHAT WE GIVE.

Life is the magician's vase, full to the brim, and so made that you cannot thrust your hand into it, or pour, or sip, or draw out of it.

It overflows into your hand only when you drop something into it.

And what you get is of the same quality as that which you give.

If you drop in love, it overflows love. If you drop in charity, it overflows charity. Drop in envy and jealousy and hate, and it will overflow these same things into your own life.

Love will draw the world to you and surround you with an atmosphere of happiness and success. Every hard thought gives birth to a stinging serpent in your own heart.

There never was a more thorough truth than that hate, revenge, and all the evil passions that we are heir to, corrode, render wretched and destroy first the heart in which they originate.

Love generates the sunshine of the moral universe, without which life would be a desert waste. It brightens the dark places. It gladdens the sorrowing. It lifts us above the petty grinding cares that harden the heart and sap enthusiasm and energy.

By lifting the burdens of others we lighten our own. By making others

happy we bring happiness to ourselves.

Yes, a magic vase is that which overflows with what is dropped into it. And that magic vase is no fanciful conception.

It is life—every day, commonplace life.
—*Toledo News-Bee*.

HAVE THEY ANYTHING TO DO IN HEAVEN.

In the September number of "Kosmon Light" may be found much of interest among which is an article entitled, "Have They Anything to do in Heaven?" It is a revelation given through the mediumship of Dr. Newborough, seeking to convey some idea of the marvelous activities of celestial life.

"Kosmon Light" is edited by W. H. Wilson, London, England, and is published March, June, September and December.

Address—150 Norwood Road, London, S. E. England.

AN INTERESTING EXPERIENCE IN THOUGHT TRANSFERENCE.

By a Subscriber.

One day I had been working in my home very hard up to 3 p. m. I went to my room and flung myself on my back, to send my thought out on the astral plane to my father and an old doctor (who had been over twenty years in our family, mother and sister being invalids). I desired to ask them what I should do concerning conditions and circumstances I was enduring

at that time. I hoped for an answer clairaudiently but none came during an hour's rest and relaxation, with concentrated and consecrated thought.

At 6 p. m. the door bell rang, and a colored man was there with a book for me, which I opened. It was a book of essays on law and science written in Huxley and Tyndal's time, given to the Edinburgh University by the Duke of Argyle.

The book had belonged to my old doctor above mentioned. In it were slips of paper containing comments on certain paragraphs.

If he had been alive and written me a letter it would have been no better answer to my question. The doctor's nephew had gone to his home and brought the book to me. So that in three hours, by telepathy, I received an answer to my inquiries.

AS THE JAPANESE SEE US.

"We are grieved at the selfishness of America in excluding the Japanese who are not of the Mongolian race. Calmly speaking, America is composed of immigrants, dating from the time of Washington. From farmers they have become speculators, exploiting the labor of others. We are moral, as we take care of our women, who never become outcasts. Most of us are Buddhists—meaning Vegetarians—and believing there are many gods (spirits) ruling us. Latitude only has made us small, but more healthy than the Caucasians, who are big meat eaters and unhealthy. Our literature is old and full of good teaching how to preserve the body—the soul is preserved." — *Progressive Thinker*.

THE SCARLET LEAF.

Mabel Gifford Shine.

Mrs. Eaton sat in her favorite rocking chair on the back stoop, pensively gazing down the lane where she momentarily expected to see Bijah coming up with the cows. The lane was now a long vista of scarlet and golden leaves and here and there one softly drifted earthward.

Mrs. Eaton sighed; "Autumn is such a sad season; everything dying."

Then she sat up a little straighter and put her hand to her throat to make sure her cameo brooch was fastened, and smoothe down her white lawn afternoon apron, for instead of Bijah coming up with the cows, there appeared a trim little figure tripping along, like a sixteen-year old girl. That was what Mrs. Eaton said to herself, and she did think a woman of forty, with a family, ought to have a little more dignity.

However, she rose to the occasion; she was what they call "buxom" in figure, and like her neighbor, about forty. "How spry you be. Now I couldn't kite over the stubble like that no more' an elephant. No, you won't have a chair, you rather set down on the steps? If you had j'int's like mine you'd be thankful for a chair; going down is easy its the getting up that's hard."

Mrs. Kemp's eyes were bright and she was smiling; "Isn't this a glorious day, Mrs. Eaton? She waved her arms about in a circle; "And the scenery, isn't it glorious? I almost feel as though I were in heaven; really."

"Now how cur'us," commented Mrs. Eaton, "I was thinking of death and the grave; that is all I can think of in the autumn."

"The ideal!" cried Mrs. Kemp.

"Well, you see, everything is dying."

"Why the ideal!" cried Mrs. Kemp again, "do you think Nature would rejoice like this if she was dying? This is a festival of rejoicing, over the fruits of her summer's work; the new life gained, the new growth made. And now she is going to take a well-deserved rest. She has the new buds all started for next season, and all her children are bigger and stronger than they were last season."

"The leaves die anyway, and some kinds of plants, and winter is coming."

"Oh Mother Nature throws away her autumn garments for they are not suitable for winter. She does not have to store them away as we do, for she can have new ones just when she needs them. The trees and shrubs do not need the leaves during the winter, and they make a blanket on the ground for more tender things that do need them. As for the kinds of plants that die roots and all, they haven't died, their life has passed on and is stored up in the seeds the plants have been busy making."

"But the plant as a plant has died, or vanished or whatever you call it."

"Just like some of our thoughts; some of them come to stay, and grow, and grow, others come for awhile and then take new form; we have no use longer for the original; we have out-

grown it. I see in all Nature the outmost expression or garment of our thoughts. And the winter is the hardening and strengthening season. Minds need that season as well as Nature."

"Well I never! what an imagination you have," said Mrs. Eaton; "who ever'd think of putting things that way?"

"But it is not imagination, it is the truth of the matter," replied the neighbor. "The trouble with most of us, is that we do not take time to think about things; we do not think how things really are. We see the leaves fall and say everything is dying, and do not stop to take account of the grand work that is going on and never ceases. Now that it has been called to your attention you will see that autumn is a rejoicing time. Nature rejoices in spring over the promises of new growth, and in autumn over the accomplishment of the promises. Anticipation is most delightful, but realization is the joy of completeness."

Mrs. Eaton caught no inspiration from her neighbor's brightness; she still looked down the lane and sighed; "If trees and things do grow larger and stronger and more beautiful and useful, it aint so with folks; we grow old and feeble and lose our faculties and can't do anything and then die."

"Oh, no indeed, cried Mrs. Kemp, "our earth garment wears out, or if it is not worn out we drop it for a better one. This earth garment is given to us for our use while we live here, and when it is time for us to go to another world where we need a different garment we drop it."

"Well, the dropping is pretty unpleasant for humans."

"Yes, wouldn't it be grand if we could drop our earth-garments as joyfully and beautifully as do the trees?"

"Yes, it would; we are thinking all the time we are young, of the dreaded old age, and when we are old we have nothing to think of except to get through; so we are dreading our whole lives."

"When we become interested enough and wise enough to live in harmony with nature we can go beautifully and joyfully."

"You believe that?"

"I do. Nature renews our bodies constantly, and if we did not abuse them, our bodies might improve instead of degenerating. After we reached maturity we would keep on growing more beautiful and more intelligent and wise."

"How could we ever die, then?"

"Our bodies are constantly wearing away and being renewed, and they refine as we refine in our habits and thoughts. We can live so that our body will be refined away by the time we are ready to be promoted to a higher world than this. Nothing but a thin veil as it were will remain of the old body, just enough to make us visible while here, and when we go it will dissipate into dust. We shall go on from visibility to invisibility. There will be nothing left. Such a going would be joyful and beautiful."

"It would. But the leaves and plants do not go in that way. They go joyfully and beautifully, but they are not dissipated; they drop bodily."

"They are not beings, you see; only bodies of thoughts. But when man refines his body so that it is dissipated, Nature's children will go the same way; because Nature is what we are. We all know that animals and vegetation lasted much longer than they do now, when man lived longer."

"Well, if I was young I would try out Nature's way of living and see if I could remain young."

"If you are not young you can become young by right living and right thinking."

There now!" exclaimed Mrs. Eaton, "that's too much to believe."

"Think about it for a minute: Nature is renewing your body constantly; you are wearing your body out faster than Nature renews it. If you reverse your way of living and do not wear out your body faster than Nature repairs it you see you would be gaining all the time instead of losing."

"My, my! that looks reasonable. How shall I go to work to do it?"

"In the first place you must understand that through your mind you can co-operate with Nature or work against Nature. Nature is always creating; building, repairing. If you think repairing and building thoughts, you work with Nature. Nature builds youth, never anything else; when you think youth, think of yourself as youthful, you work with Nature; when you think old age you tear down Nature's work. When you think disease you break down health; or if it is already broken down, you keep it there, or hinder it greatly if you do not entirely control it."

"Just to think of it, no wonder we get sick and old. There ain't a day of my life that I do not think of poor health and old age; and pretty often I am thinking about death."

"If you wish to live, think about living; if you wish good health, think good health; if you wish to be young, think of youth. And beware of talking of these undesirable conditions; talking keeps the wrong thoughts in your mind."

"Great Goshen, everybody in creation talks about sickness, old age and death."

"Yes, and everybody in creation is sick, old and dying. But beside think-

ing of health, youth and life you will need to think of only such thoughts as have to do with health, youth and life. Sorrow does not make for life, nor anger, envy, hate, revenge, fear, worry, pride, criticism, etc., all down the list. All these thoughts must be reversed. All these thoughts waste the vitality at a great rate. The opposite makes for vitality."

Mrs. Eaton sat up a little straighter; "If I undertake the whole thing I will be kept pretty busy. I can't be impatient, I suppose, and scold 'Bijah for always forgetting to scrape the mud off his boots before he comes into the house. I can't be thinking, I suppose, how poorly my married daughter Mandy manages her children."

"No, but you can think of your husband always cleaning his shoes, see him in your mind doing it, and you can think of all the good management that you believe would benefit the children. It will do you good and it will do them good, for thoughts go where you think and the first thing you know your husband will begin to clean his shoes, and the next thing you know Mandy will begin to have new ideas about the children. Anyway, you will know your influence is on the right side, you are helping and not hindering."

"Oh! exclaimed Mrs. Eaton as she came up on her feet.

"What is the matter?" asked Mrs. Kemp.

"Why, I jumped up before I thought of my j'int. I did it so quick it didn't have a chance to hurt."

"There's Bijah; I have been waiting for him a whole hour he's slower than—there I be forgetting so soon—I see 'Bijah coming on as quick as he can, and I am so glad of it for I am waiting for that corn he's bringing, to

cook for his supper."

"I see you have learned your lesson," smiled Mrs. Kemp, "and now I must run home and look after my husband."

"Mrs. Kemp," remarked Mrs. Eaton to her husband as he came up, "has the most peculiar ideas you ever heard of, but they are just grand, and if she finds many to practice them its kingdom come for this good old earth, and may I be here to see."

THE SPREAD OF NEW THOUGHT.

Nobody quite likes to admit an interest in a thing that is largely identified with the antics of faddists. Therefore, few people who belong to the sensible, workaday world will openly confess that they are following one or another of the lines of conduct and endeavor that are grouped together under the general name of "new thought." But if you look about a little, you will be amazed at the universality of the interest that is being taken in ethical development of all kinds. People are quietly reading books that teach the cultivation of serenity, kindness, hopefulness and honesty as the one sure method of getting into the current of the universal forces that make for all good, and day by day they are quietly trying for self-control, and for the feelings, as well as the expression, of good will toward all their kind. But booksellers will tell you that the heaviest demand they have is for books on "new thought."

And you see on every hand the

evidences of it. A mighty, new morality, a quickened spiritual life, is spreading like wildfire. We hear complaints that the power of the church is waning and that modern thought is turning away from Christianity, but is it not true that only the power of dogma is waning, and that a wider perception, the growth of modern teachings, is demanding that the spirit of Christ shall replace much of what we have been taught to call Christianity?—"The Delineator."

The old year is fast slipping back behind us. We cannot stay it if we would. We must go on and leave our past. Let us go forth nobly—let us go as those whom greater thoughts and greater deeds await beyond—Phillips Brooks.

"Faith, courage, love and cheer kept glowing in the consciousness, beget eternal youth."

MIND YOUR THOUGHTS!

Examine your thoughts; you will find that a great many have stings in them; and such thoughts hurt, though they hurt yourself most of all. Every thought of ill feeling, spitefulness, jealousy and offence has a sting; and some day you will feel its ill effect. Such thoughts weaken your talents, destroy your health, and pervert your character. You cannot afford to have a single one to enter your mind. Words with stings in them have a still greater power to hurt, since every word fills your entire person with vibrations just like itself. The vibra-

tions coming from a stinging word will rip and tear at every fibre in your being, and will also cause the same disturbance in the minds of those who hear your unkind expressions.

To speak kindly and gently to everybody, no matter what they have said or done, is the mark of a great and good soul; and what is more, it is profitable to everybody concerned; it adds to the welfare of the whole race. Whatever your object in life, we need all the constructive forces we can generate in our systems. We therefore cannot afford to indulge in any kind of destruction. But every thought or word with a sting in it, is a destroyer of the worst kind. Therefore, remove the sting.—*"Eternal Progress."*

A HAPPY CONSCIOUSNESS.

Written for The Stellar Ray by Ida Lyon.

There are depths of love we cannot know,

Till we cross the narrow sea.

There are heights of joy that we may not reach,

Till we rest in peace with thee.

Psychologists are convinced of the reality of a conscious existence apart from the waking consciousness, and, yet intimately connected with it. It is called the sub-conscious mind, and the term is not inappropriate; for, while it is a superior consciousness it is subservient to the will of the waking consciousness, and a mighty instrument in the achievement of its purposes.

While we sleep, this consciousness is active in carrying out the suggestions given to it by waking thoughts. Sounds like a fairy tale doesn't it? Yet

the most learned psychologists make the assertion, with the gravest conviction of its truth. And as to fairies—who says there are not fairies? Why, there are fairy forces all about us, often playing strange pranks upon unsuspecting mortals. They dance in our eyes and play magical music upon our heart-strings. Oh, there are fairies, all right. The sub-conscious mind solves problems which the waking cannot master—wakes us at any hour we may "suggest" to it, before going to sleep, and often points out to a confused and uncertain mind the wisest course of action. It is the unrecognized power which is consulted when we say we will sleep before deciding a difficult question.

It behooves us to be careful with what prayerful thoughts we fall asleep. If our thoughts and feelings are those of love, and happiness, and hope, the sub-conscious mind employs its mystic power in supplying the means of surrounding ourselves with those conditions. We have, then, but to do whatever means is at hand to secure those conditions which it is our desire to possess. If the first fails we should try another—each may be a stepping stone to success, as our failures often are.

We should not despair if the happiness which we seek does not come through precisely the means we anticipated. We must leave fate to attend to the manner of its accomplishment and do what we can—do the duty that lies nearest, however trivial or inconsequential it may seem; and be assured that fate is abundantly able to perform her part of the task.

Again, if we fall asleep with thoughts and feelings of pride, and coldness, and aloofness—the sub-conscious mind gets busy erecting barriers between us and our fellow-be-

ings. Richard Mansfield confessed to a friend, in the seclusion of his private car, that in spite of his brilliant career, he was the loneliest man in the world. If he had cared to do so, he might have traced this unhappy feeling of oneness to his habitual mental attitude of aloofness and superiority. No success is worth having that does not bring with it love and happiness.

But to go to sleep with the mind filled with thoughts of care and anxiety, thoughts of pain and suffering, of want and wretchedness, is to set powerful forces to work to perpetuate and increase the misery which we deplore, and from which there will be no relief until outraged feeling rebels,

and occasions a psychical storm that clears the atmosphere and brings relief—it may be through humiliation and great suffering—but relief.

The sin of brooding over past suffering or trouble, or over the misery of others, is the deadliest of sins. It is the very acme of imbecility. There is absolutely no virtue in it. It is pernicious to the last degree and should not be tolerated for an instant. It brings no happiness to anyone at any time, and is an insufferable nuisance in its least offensive capacity.

A happy consciousness is the purpose of life. A happy consciousness! It is the inalienable right—the lawful heritage of every living creature.

THE VOTE OF THANKS.

EDGAR A. GUEST.

For every man that works there are
A dozen who will let him;
They'll smiling bask within the shade
The while his duties fret him.
And when his arduous tasks are done
From out the idle ranks
There promptly steps a grateful one
To move a vote of thanks.
When more than three foregathered
are

In meeting, club or lodge
Some cheerful soul must do the work
That all the others dodge.
Some one for all must toil and plan,
Some one the money banks,
For which the shirkers to a man
Will move a vote of thanks.
The many spend their hours in ease,
While busy are the few;
The glory of the game they want
But not its work to do.
Untroubled here on earth they live,
The strength that's in their shanks

They save, to those who toil, to give
A rising vote of thanks.
Some day when all the work is done,
And rest has settled down,
Perhaps the weary toiler then
Will wear a golden crown.
Upon his breast may medals flash
And at the heavenly banks
Perhaps they'll even let him cash
Those rising votes of thanks.

AN EXTRACT FROM THE EVENING TELEGRAM PORTLAND, ORE.

The Stellar Ray, edited by Henry Clay Hodges, and published by the Astro Publishing Company, Detroit, Michigan, gives considerable space to astrological subjects, though it is by no means confined to them. Mr. Hodges is a teacher of astrology, or at least is a writer upon it, and will doubtless be encouraged in his efforts

to awaken popular interest in this ancient science by reading as I did, not long ago, that in England horoscopes of infants are being cast, so that if any special aptitude is shown by the child a certain sum of money is given to his parents to be expended in the development of the special talent. As a study that will tend to restore respect for individuality and stop the process of reducing all persons to one dead level of attainment and conduct, astrology may yet serve a good purpose in the world.

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**STATEMENT OF THE OWNERSHIP,
MANAGEMENT, CIRCULATION,
ETC.,**

Of "The Stellar Ray," published monthly at Detroit, Mich., required by the Act of August 24, 1912.

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Sworn to and subscribed before me this first day of October, 1913.

(Seal) **JOHN C. WOOD**
(My commission expires April 4, 1915.)

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